

JANUARY.

THE
MANIFESTO.

PUBLISHED BY THE UNITED SOCIETIES.

VOL. XXII.

"For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul."—Matt. XVI., 26.

CANTERBURY, N. H.

1892.

THE MANIFESTO.

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The Manifesto.

VOL. XXII.

JANUARY, 1892.

No. 1.

THE KENTUCKY REVIVAL.

BY RICHARD M'NEMAR

OF

UNION VILLAGE, OHIO.

Published in Albany, N. Y., in 1808.

No. 13.

A Letter written to Richard M'Nemar.

MY DEAR BROTHER RICHARD:—I never longed to see any person so much. If I was not confined in this clay tabernacle I should be with you in less than an hour. The floods of earth and hell are let loose against us, and me in particular. I am seriously threatened with imprisonment, and stripes I expect to receive for the testimony of Jesus. Kentucky is turning upside down. The truth pervades in spite of man. Cumberland is sharing the same fate. The young preachers, some of them, will preach Jesus without the covering put on him by the fathers. The scribes, the disputers of this world are gnashing upon us. Brother Matthew Houston has clean escaped the pollutions of this world, and he and his people are going on to perfect holiness in the fear of God. A few more will soon fol-

low. Come over and help us, is the cry made to us from every part.

Brother Purviance is gone to Carolina to preach the gospel, by the request of some there. In a few weeks I start to fulfill a long daily string of appointments to Cumberland; by request I go. I have appointed two communions among many Christians on the heads of Little and Big Barrens. Brother Dooley is among the Cherokees again. His last rout there was successful; some poor Indians received the gospel. He was solicited to return. He is truly an Apostle of the Gentiles. Some few are getting religion among us.

What shall I say? I know not: my heart grieves within me. Certain men from afar whom you know, inject terror and doubt into many; and now religion begins to lament in the dust among us. Some, as I suppose, will cast away the ordinances of Baptism, and the Lord's Supper, but not many as yet. Most dear Brother, inform me what you think of these men among us and you, from a distant region. Thank God he gave me his word. Letters show the substance and faith eats it. We all want to meet with you shortly; but by reason of my absence

to Cumberland, Brother Purviance to North Carolina, Brother Houston in Madison, we cannot meet on Turtle-Creek, nor sooner than third Sabbath in June, and that in Kentucky. Brothers Marshal and Houston parted from us yesterday. We administered the Lord's Supper at Caneridge the day before; many communicants; much exercise. I am pushed for time to write to you. We have five students of the Bible, all but one know the languages, full of faith and of the Holy Ghost, just ready to preach. They all fled from the Presbyterians, to their grief, pain and hurt. Brother Stockwell exceeds expectation, and is beloved and useful. Our Apology is yet living and working, and tearing down Babylon in Virginia. It was reprinted there to the great injury of Presbyterianism. It is also reprinted in Georgia. We are just publishing a short tract on Atonement, I will send you one. This truth has unhinged the brazen gates already. I am hurried. Pray for me. Farewell.

B. W. STONE.

Great prospects were presented according to the above letter, on the part of the revival; the truth pervading and turning the whole country upside down. The Macedonian cry sounding from every part. The Apology and tract on Atonement, tearing down Babylon, or unhinging her brazen gates. Some, full of the Holy Spirit, just ready to preach, and one among them all who had escaped the pollutions of the world, and was going on to perfect holiness. But all this appeared unspeakably short of the glad tidings

brought by the Brethren from New Lebanon, provided that what they testified concerning the church was true. It was well enough for those who were in Babylon to cry for help, and for such as were appointed to the work, to tear her down and unhinge the brazen gates; but something beyond this must be taken into the account. We have news of a Zion, and what if her foundations are already laid. May it be that God has sent down the New Jerusalem for the refuge of souls, before he began to tear down the old buildings?

The Lebanon Brethren paid their first visit to Matthew Houston. Perhaps he has believed and taken up his cross. How else can he have escaped the pollutions of the world? They have also been with Br. Stone, and opened the testimony there in part: perhaps he has taken hold of it, and means to make a final push for the kingdom through stripes and imprisonment. Or have these students of the Bible learned to appropriate Scripture phrases to false and inferior objects. Br. Stone and others may have received the name, Holy Spirit out of the Bible, but the thing must certainly dwell in the church. Admitting that they are blazing full of the spirit, burning and shining lights, this goes no further than John the Baptist, it is far short of the kingdom of God.

Those Brethren from the East tell us that their people have got the kingdom, that they have attained it, by taking up the cross, and doing the works of Christ, and overcoming sin by faithful and diligent combat, that they are of God and do not commit

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THE MANIFESTO.

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sin; but walk even as Christ walked, and are righteous even as he is righteous. He that committeth sin, whatever his profession or gifts may be, he is yet of the devil. These things inject terror and doubt into many. John was full of the Holy Spirit, and for his testimony concerning Jesus, he was actually cast into prison, full of terror and doubt, whether this was he that should come or whether he should look for some other.

In fine, I could see nothing in the past work as a foundation to build upon. And what these strange Brethren testified, appeared plain Scriptural truth, and presented a way entirely safe for those who were able to receive it, and whether they were the people or not, who had actually attained this salvation, it was very evident they were far before us in light and understanding concerning the way; and it was no doubt the will of God, that those who desired to be saved should walk in it. Thus in the midst of reasonings, doubtful disputations, and close examinations, the testimony was investigated at Turtle-Creek publicly and from house to house until it obtained the full credit of a number who had been leading characters in the revival.

Malcham Worley was the first who embraced it, opened his mind and took up his cross. With this I confess I was at first staggered, from a deep-rooted prejudice that I had imbibed against some of his peculiar sentiments; but finally concluded that if Malcham had been more wild in his former exercises than the rest, he certainly needed salvation the more; be-

sides it appeared that his conflicts with the man of sin, the son of perdition as he expressed it must shortly have terminated his existence upon earth,* had not his expected deliverer come out of Zion to turn away ungodliness from Jacob. But I was not a little surprised, that these strange Brethren should come directly there, and he receive them with such cordiality, when I was well assured that no previous acquaintance had existed between them.

This, with many other singular circumstances that occurred, restrained me from attempting to judge the mysterious work of God's spirit, but rather labor to get a deeper and more practical acquaintance with it. Soon after Malcham set out in the narrow way, he was followed by a number, so that within three or four weeks from the first opening of the testimony, it had pervaded ten or twelve families. And from that period continued gradually to increase, and at Turtle-Creek

* It was necessary that a work which promised redemption from sin, should include a perfect revelation of the whole root and foundation of it. And as the subject of this revelation, God made choice of MALCHAM WORLEY; who, notwithstanding he was a man of unspotted character, of an independent fortune, and a liberal education; yet neither his learning, his estate, nor his good name, could have saved him from total distraction, and the wildest convulsions of despair, when he came to behold in the open light of divine revelation, the whole depth of human depravity. Nothing but the miraculous power of God, could have supported him through such a scene, and kept him alive in the cheerful hope of deliverance, amidst the violent conflicts of an inbred nature, and the outward rage of blind and superstitious professors.

the number of families which now stand in the faith of Christ's Second Appearance, may be stated between thirty and forty. I shall now consider the entrance and progress of the testimony more particularly, as it respects the individual who receives it. The first point of faith in relation to the testimony, is to believe that he who bears it is a true messenger and witness of Christ, in whom the spirit of truth continually abides; and that whatever instruction, reproof or counsel is ministered by such, it comes from Christ, who speaketh in him. Therefore all who are taught in this manner are strictly and properly taught of God, and in obeying what they are taught they yield obedience to Christ.

Upon this ground the believer has to make a final settlement with an old systematic idea, that the spirit of God speaketh invariably in the Scriptures. Upon an impartial examination he finds that all the contradictory spirits among the professors of Christianity, speak in the Scriptures, even the devil himself; so that the Scriptures are as liable to be spoken by an evil spirit as the good.

It then remains to follow that spirit which goes contrary to sin, and manifests its purity by its fruit, according to the Scriptures, and the inward test of conscience. This is the spirit of Christ, and it sets them immediately to work to do the righteous will of God. And first of all to confess before God what they have done contrary to his will and the light of their own conscience. In this work, the honest Believer might as well try to cover or conceal the most chafing mote in his

eye, as try to hide or conceal any thing which he has committed, contrary to the pure doctrine of the Scriptures, and the example of Jesus Christ, of which he stands convicted by the witness of the spirit in his own conscience. Here he has to combat the spirits of wicked men, who pretend to speak in the Scriptures, and say that it is idolatry to confess sin in the presence of man, and that God is to be found anywhere, in the fields, on the hills or under the green trees, and there we ought to make our confession in secret. By following the spirit of truth, he overcomes this wild pagan error, and discovers, that according to the Scriptures, God never accepted a confession of sin, which was not either made to those whom he had set in order in the church, or at least with the face toward that temple which was typical of his last habitation, man. But the greatest evidence the true Believer receives of this being the order and institution of heaven, is the divine light which he receives in consequence. Light by which sin appears more than ever hateful, and by which he is inspired with a growing zeal to roll out of his heart and practice the last remains of it; and by which he discovers with increasing brightness the succeeding footsteps of true gospel obedience.

To the sense of those who in the faith of Christ, have cleared their conscience from the deep-rooted stains of sin, and received his spirit as their ruling principle of life, sin is so exceeding sinful, so hateful and pernicious that I am bold to say they cannot commit it. He that is begotten with the divine nature of the Son of God,

keepeth himself in the element and works of that nature; so that he can no more commit sin than a fish can fly through the air, or an eagle dive to the bottom of the sea. But that abiding fervor and power of spirit which overcomes every motion of evil, belongs not to the entrance of the testimony, but a degree of progress in it. This degree all must attain who come into it, or fall off as withered branches for there remains no more room for either imputing their sins to Christ, or to a deceitful heart, or anything else by which they can be excused; but the soul that sinneth must bear its own iniquity, and burn under it without any mitigation or covering.

(TO BE CONTINUED.)

OUR ROLL CALL.

SOPHIA WAYNE.

LET us finish the work, we have nobly begun,
 Let us cling to our faith, till the victory is won,
 O Christian Believers, our work is not done,
 We must gather more into the fold.
 Lead forth in the march, raise our voices in song,
 Remember the order to which we belong,
 Let us show the right path to the one in the wrong,
 And gather more souls in the fold.
 Against caste and monopoly our conscience must fight,
 For in heart and hand labor we know we are right,
 Our leaders are trusty, they walk in the light,
 And will gather more into the fold.
 We own all our dwellings, we are not oppressed,

We labor with pleasure, and so earn our rest,
 From the north and the south, from the east and the west,
 We are gathering them into the fold.
Ballston Spa, N. Y.

SEVEN BAPTISMS.

A Visionary Dream.

CATHERINE ALLEN.

I WAS standing with a company of young Brethren and Sisters by the entrance of a magnificent white temple. Near us were Elders who beckoned us to follow them. They called in sweet and pleading tones:—"Come to the Baptism! Come and fear not; 'tis the love of God that calls you." We ascended the steps. At our approach the door of the vestibule swung open by some invisible power. Entering, we found basins in which water was upspringing, fountain-like. Here, as little children we were taught how to wash our *hands*. While doing this, we heard uttered as from a voice in the air:—"Yea wash thy hands in innocency before thou canst handle the Word of Life, or compass the altars of the Lord."

This done, other doors were opened where we found a flowing stream, and there, were shown that before we could enter further into the sanctuary, we must wash our *feet* from the dust of earthliness, which had clung to us while treading unhallowed ways.

Other doors were then opened to a more spacious apartment, where we indistinctly saw many things of which we knew not the meaning, and also heard deep and earnest tones, but

could not understand what was being spoken. Perceiving our confusion, the Elders said:—"Having eyes ye see not the glory of the Lord, and ears ye hear not the power of his word; for ye have lent your eyes to behold the vanity and foolishness of this world, and ye have given your ears to hear, and your lips to speak of those things which savor not of the truth, nor of life everlasting. These must be cleansed from all ungodliness." Then there came upon our faces a beautiful shining spray which seemed to penetrate to our memories, and bring forth as living objects, those things conceived by sight or hearing, that had taken shape in the mind.

This form of baptism was not accomplished in a moment, and it required true courage to endure its continuance, because of the mortification it brought, as one object after another came to our view. The Elders who stood by us with sustaining strength, rejoiced with us to see them borne away by the flowing tide. We pledged ourselves to turn forever away from all forms of worldliness; to handle no unclean thing; to walk only in paths of purity;—to behold not, speak nor hear, of any thing shapen in iniquity;—henceforth to serve God with our whole being.

We were then shown that to serve God acceptably, the gift of *hand-labor* must be sanctified by another form of baptism. Moving forward a few paces there descended bright and powerful jets of water upon our shoulders. We were told that in the shoulders were united the muscles principally used in labor;—*there must rest the yoke of Christ*, if now we would bear the bur-

den of the Lord; and this baptism was to cleanse us from all ambitious strivings, and self-centered motives, that had hitherto held more or less sway in prompting us to action.

Leading us still on, our Elders said;—"Now ye may enter the House of Prayer." Curtains being drawn aside disclosed an altar, beneath which issued a stream that divided and coursed in semi-circular form, thus completing a circle around the apartment. To approach the altar we must walk upon our knees through this stream. We were instructed that this was to purify our devotions;—that even in them had been mingled worldly elements;—selfish desires and errors of thought, with unmeaning forms which we had received from those not illumined from the higher, resurrection spheres.

As we advanced, the waters deepened and flowed with increasing power and we heard a voice saying;—"Arise! plant your feet upon the rock, bend beneath the tide, wash, and wash again till your whole being is cleansed and your garments are sinless and spotless." Here our Elders stood with us, and in their firm and loving grasp, held us till the work was done, (as we thought,) for we supposed we were then fully cleansed. Ascending we formed in circle around the altar, and spontaneously united in a song of rejoicing and praise, for the peace, liberty and sweet refreshing we had found.

Again we heard the voice calling us to another baptism. We were told that all our washings thus far had been comparatively outward, and only reached *effects*. As yet we knew not of that deeper baptism of "fire and the

Holy Spirit," which alone could penetrate with sanctifying power our inner life, whence spring all the motives and impulses that prompt to action. Until this were received, we would be liable to repeat the errors of the past, and could not be born into the Kingdom of God. All knelt, and as we silently breathed forth soul-petitions, the heavens seemed to open. Above our circle, we beheld one of glorified spirits, robed in gleaming vestments. We could not see their countenances, so bright was the aureola surrounding them, and still stronger the central light above them, whence descended upon us a radiant shower. It was neither fire nor water, but as kindled drops;—a penetrating fluid which left unconsumed only the pure and the true.

While receiving this baptism, from the inner spheres there burst upon us a rapturous song of melody, and we felt as if transported above earth; its brightest glories seemed only as dust. Every earthly desire had perished, and the holy purpose of living only for the truth, now fully possessed our being.

We had received *seven* successive baptisms. First, of hands. Second, of feet. Third, of the vision, hearing and utterance. Fourth, of the shoulders, (mannal labor.) Fifth, of the knees, (spiritual devotions.) Sixth, the full water baptism and cleansing of garments. Seventh, one of "fire and the Holy Spirit," purifying the inner life.

The feelings realized, and the strong impressions retained, are of that deep spiritual nature which words can but feebly convey.

Mt. Lebanon, N. Y.

Correspondence.

FREDONIA, N. Y.

BROTHER ALONZO;—I have shown the things you sent, to a few members of our church, hoping to draw from them a hopeful forecast as to their reception. Such opinions as they have expressed to me, are given not with the fervor of souls hungering for truth but rather with the mind of the Greek, ready to hear or to tell of any new thing. Yet who can foresee how truth works? It is not so much our business to observe how we succeed, as it is to proclaim the truth always; first to persuade, and then to provoke others to receive it. Only so that we detract not from the truth, we may dress it in such language and parables as will attract the attention of our fellowmen.

Plain, sincere and concise expression carries the day, on the platform or in the pulpit. Christianity, or the Shaker interpretation of it, may be presented as the only complete life insurance, in which souls realize immediate results upon immediate death to the carnal life. It is the last and only discovery of rapid transit from the place of business, of turmoil, dirt and weariness, to the home of rest, cleanliness and kinship, where strange feelings are not permitted to live. Shaker Christianity is not only the school of study, but it is the highest and best equipped University on this round globe. Not in mathematics, engineering or disputations theology which this world makes so much of, but in the athletic training of a soul to restored health, and in all knowledge

pertaining to ourself and duties to God and our fellow-beings, it lacks nothing in equipment.

Shaker thought is the telephonic and telegraphic means through which our Heavenly Father is quickening and enlightening the benumbed senses of seeing and hearing in his children. The systemizing of geology or chemistry or of knowledge in any other department of natural science, will not compare in utility and importance with the system of order displayed in a Christian Shaker life.

It has no need of a prohibition party. Each soul is aided by every other soul to prohibit itself from all hurtful ways. Is it the eye that is past saving? It is plucked out by its possessor. Is the hand gangrened past recovery? It is cut off by his consent. Is licentiousness his bane? He binds it to the daily cross till life is extinct. We rejoice that we are in the light of this Holy City which John saw coming down to us. Your brother,

HENRY HOLLISTER.

THIS is the Judgment age. Considerate people, those within and those without the churches, listen, to weigh, and to apply the tests of reason.

None can remain the same that they were before, after hearing the truth of the spiritual life rationally presented. Through the word uttered by the messengers of Truth, faith has entered consciously or unconsciously and cannot be dislodged if any are so unwise as to wish it. The beginning of faith is like the least of all seeds, and in every heart open to the Source of all life and light, it will find nourishment and

grow till ripe for the harvester; Therefore let us continue to sow in faith and courage, knowing that the harvest will be sure in its season.

"How canst thou claim the harvest,
If thou hast not sown the seed,
Or think the blessing will be thine,
In thy hour of need?"

ALONZO.

SYSTEMATIC ARRANGEMENT.

OLIVER C. HAMPTON.

"Behold all ye that kindle a fire, that compass yourselves about with sparks. walk in the light of your fire and in the sparks that ye have kindled, this shall ye have of my hand; Ye shall all lie down in sorrow." Isa. i., 11.

"And without all contradiction, the less is blessed of the better." Heb. vii., 7.

MANY have tried the experiment among Believers, of "kindling a fire and compassing themselves about with sparks." Not being satisfied with the bright purifying flame of the Altar they start a separate illumination composed of a strange fire. A systematic arrangement of spiritual fire and illumination is as necessary in the Church as in any department of its general system. Wisdom is extremely profitable to direct in this matter. Some honest individual thinks he has a special revelation, a new and important illumination. He is soon compassed about with the sparks that he has kindled. And then what? His fire and light are so dazzling he loses sight entirely of the great and vivifying Altar fire of the Church. He thinks his few sparks have quite ex-

tinguished that, and should be substituted in its place.

When this point is reached he is about ready to "lie down in sorrow." And he is dead sure to do this unless reclaimed from his state of separateness from the altar fire and light of the Church. I have been privileged to enjoy a membership in the Church for a great many years (sixty-nine) and have witnessed the "lying down in sorrow" of many from this cause. Our Church which we call, and which is, a second appearing of Christ's Pentecostal arrangement on the earth, has never ceased to be illuminated and warmed by the sacred altar fires of cleansing and perfect purification of all its inmates who calmly submitted to their renovating and cleansing influence. Those who are, or have been, called to conduct these sacred illuminations have never suffered them to go out day or night, for over one hundred years.

Those to whose care these sacred fires have been entrusted, have uniformly been chosen in accordance with a great and sublime law, which has flashed through the universe ever since its evolution from the mind of God. "Without all contradiction the less (experienced) are blessed of the better (or more experienced.)" This sublime law of the universe involves a systematic arrangement and organization of the Church of Almighty magnitude and importance, inasmuch as it has so far saved from guilt and sorrow every sincere spirit who has submitted him or herself to its elevating and salutary discipline. To this statement there is absolutely no exception.

If any one doubts thereof he can know of its sublime certitude and efficacy by doing the works therein involved.

The whole process of divine service consists in being saviors to one another in the different duties, orders, situations, places from highest to lowest, (if there be any highest or lowest, though there be less and greater according to experiences.) We who know by long experience and trial the blessedness of the gospel of Jesus and Mother Ann, feel almost like going forth and compelling others to come in and share with us the manifold blessings of such a life. You will not need to kindle little rush-light fires and compass yourselves about with sparks only to lie down in sorrow at last.

It is so good to enjoy the Eternal Now and not have to live on sickly hopes of the future. To know that present at-one-ment with God insures an eternity of present bliss and invulnerable peace and contentment forevermore.

O ye who have not so far found the peace Christ promised, give us a call and see if we cannot put you in possession of the same. You need not stay if you do not like it, but we cannot help believing many of you would like it who are disgusted with the sins and shams and sorrows of the rudimental plane.

Union Village, Ohio.

If life had no crosses and trials, we would be but weak and vacillating in character. We grow better, braver and stronger by the polishing process of abrasion. Difficulties help to develop and mould in greater perfection the qualities of mind and soul.

M. J. A.

LOVE.

LUCY S. BOWERS.

LOVE born of God! what power is more divine?

Transcendent excellence! oh what compares
With this great sovereign good? What soul
declares

A hollower power? it will all hearts refine;
Unlimited, no boundaries confine.

Possessing all, the light of truth it wears,
Unceasingly, surpassing gifts it bears,
In it all true and sacred things combine.
Pure love is watchful, tho' it slumbers, does
not sleep,

Fatigued, but not exhausted, long endures.
Who sows to love, the fruit of love will reap,
And treasures which its blessedness insures.
Expand O heart, its power transforming feel,
God's love in thee will God alone reveal.

Mt. Lebanon, N. Y.

WEST PITTSFIELD, DEC. 4, 1891.

BELOVED ELDER HENRY:—The summer is past and the harvest ended. Now, if our souls are not saved whom can we blame? Surely, not our heavenly Father, who has so abundantly provided for all our needs, both spiritual and temporal; neither can we say, we lack the teaching, for even the dying year echoes the sound of kind words, instructive lessons and earnest solicitations which oft have been given by the teachers in our Zion home.

Among these is our venerable father, Elder Albert Battles, having a countenance aglow with love, extending the hand of Charity to the erring, and never, never tiring of giving counsel to those who need spiritual instruction. May the good Lord lend him to us for years to come, is the sincere prayer of each and all of his little flock.

Now let us make a good use of the lessons we have learned. Strive to retire within our own souls and find the

Christ there. Look to the Father, in faith, for whatever we may want. Simply believing that Jesus died on the cross to appease God's wrath, never did and never can save any one from present sin or sickness, and this doctrine was not what Jesus taught. There must be something more soul-searching than this; a living touch; an inspiring of our souls from the Divine Source of all good.

We are to have faith in the Christ, believe that the Christ dwells within the soul that has been thoroughly cleansed by the gospel fire; has power to save and to make whole; aye, more, that it has made us whole, already. Did not the Teacher say, "Whatsoever ye desire when ye pray, believe that ye receive and ye have it already?"

This matter of trusting the Christ within to do all things for us, is not that which comes to any of us spontaneously; it comes by persistent effort on our part. No habit bursts full-grown into our lives, but every one comes from a succession of little acts.

Now my dear young friends, let us enter the NEW YEAR with a firm resolve to make an effort for a greater baptism, a pentecostal baptism of the Holy Spirit and fire. This will destroy every element that hinders the Christ from entering the soul and filling us with his divine Spirit.

All will please accept a New Year's greeting and true gospel love from

Your Sister,

LOIS WENTWORTH.

Active in duty and prudent in all things becomes a member of community life.

THE NEW YEAR.

AMELIA J. CALVER.

SINCE earliest childhood the opening of the New Year has seemed a sacred time. It was with almost bated breath that we thought of the departure of the Old Year, and the incoming of the New; and with our little notebooks in hand in which to mark our merits and demerits, we stepped with awe over the threshold into a new and enlarged chamber, which many earnest resolutions had converted into an elysium of perfection. And it is even so to-day. These childhood impressions have strengthened with age and we dread to step from the Old Year until we are prepared to tread with a firm and free step upon the weedless path of the New.

But Experience has taught us many lessons during life, the sternest of which is "Only the *present* moment has actual being;" and if we impress upon each as it passes a well-learned lesson of self-denial, time is well spent; and we can feel at the close of the year a consciousness of spiritual strength.

Together we all now stand waiting for the golden gates of the New Year to open which reveals to us an unmarred future. We all have the same privilege to right all our past wrongs, cancel all debts, and with white robes take up the sacred duties of the New Year, remembering that this grand New Year is made up of 366 new days, each of which should be begun with a clear understanding that there is no victory without a conflict.

A sad ending has that year, the balance sheet of which shows more losses than gains; but even then we have a hopeful New Year before us; but sad, sad indeed must that life be whose closing year finds no victory over sin nor self; where remorse steals the peace of mind, and selfishness the friendship of life; for we "pass this way but once" and there is no returning track over the paths of time; eternity alone, offers the only hope of salvation.

Mt. Lebanon, N. Y.

(Contributed by Hamilton DeGraw.)
THE FUTURE OF RELIGIOUS THOUGHT.

IN a new magazine of considerable promise issued from Boston and called *The Arena*, the Rev. J. Minot Savage concludes an unusually able and brilliant paper on "The Agencies that are Working a Revolution in Theology," with the following words:—"Such, then, are some of the causes of the great theological changes the world is passing through. What is to be the outcome? Is religion dying? No more than it means death for the life within to burst the chrysalis, to take to itself wings and be at home in God's upper sunshine and air. No more than it means death for childhood to put away childish things and enter man's estate. A grander faith in God, a larger trust in man, a higher type of religious thought and life, a nobler outlook for the future—these are some of the things it means. It is not faith, but the lack of it, that is displayed by those who dare not fearlessly face the search for truth and take the consequences of investigation. The real infidelity to-day is to be found with those who stand with back to the sunrise, and see no reality except in the shadows of the night that is passing away. God is in the power that is wheeling the earth into a new day; and that day is one of such promise as the weary old world has never seen."

THE MANIFESTO.

JANUARY, 1892.

OFFICE OF PUBLICATION.

THE MANIFESTO is published by the "UNITED SOCIETY OF BELIEVERS" on the first of each month, and is the only work issued regularly by the COMMUNITY. Its aim is to furnish a plain and simple statement of the religious views of the ORDER and to inculcate the spirit of righteousness.

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Editorial.

THE GLAD NEW YEAR.

WITH this initial number we are pleasantly introduced to the opening of a new volume of the MANIFESTO. Since the beginning of the last year to which we now bid a long and loving adieu, the days, weeks and months have flitted away as on the swift wings of the wind, and brought us safely to the place of new thoughts, new resolves and new aspirations.

With these beautiful treasures we are making some choice, welcome gifts for all our many dear friends, through hope for unbounded peace

and prosperity to dwell in their hearts and homes, during the incoming auspicious year.

Abundant blessings have been with us during the past twelve months which have far more than compensated for all the time and care that has been expended in obtaining them. God's protective Providence has signally held us, unharmed, through all the many perils that may have transpired.

All have reason to give thanks and rejoice, while they open their souls to accept a deeper and holier inspiration and a more resolute determination to walk in Wisdom's ways of pleasantness, and in her paths of peace,

The MANIFESTO accepts a liberal share in all these good and choice gifts, and while returning thanks that abounds so fully in the heart, for all who have, even in the least degree, either by writing or speaking, contributed to the success of our little paper, would kindly solicit a continued remembrance for the present and the many days yet to come.

It is the living word that is to accomplish the good and saving result. Without this word of God and the inspiring influence which accompanies it on its mission among men, there would be but little chance to circulate our voice of truth and gospel experience beyond the borders of our own home.

The acceptance and the disburse-

ment of this gospel testimony is, agreeably to our Christian faith, quite necessary for the salvation of the soul. It is God's great gift of knowledge to those who are the children of the spiritual resurrection, and without knowledge, or for the want of this special truth through God's love, the people may perish.

Above all other classes, a Christian Community should be zealously active in presenting that light which God has vouchsafed to their charge, before those who may have been less fortunate.

It is not through any special merit on our part that we have become heirs to these heavenly treasures, in preference to others, but God's free gift of love through the kindness of his accepted sons and daughters has reached us, and to-day we inherit the multiplied blessings which others have earned through faithfulness to the cross of Christ.

To consume these treasures without making every effort possible for the accumulation of more, and insure the temporal and spiritual prosperity of our gospel home, would make of us, in very deed, a class of unprofitable servants in the Lord's vineyard.

OUT & IN.

☞ "LA GRIFFE" entered the Printing Office, and hence the enforced delay of the January number.

IN MEMORY OF ELDRRESS KATIE FERGUSON.

ORRIN BEAVER.

OUR souls are filled with sorrow, as we chronicle the very sudden departure of our well-beloved Eldress from the shores of mortality, to don the shining robes of purity and holiness in the beautiful home of the angels, on the evergreen shore.

During an acquaintance of nearly thirty years with our deceased Sister, I had learned to love her as a true, devoted mother in Israel, for such she ever proved to be to me, as well as to all her surrounding Brethren and Sisters. True to her highest convictions of Christian duty and right, she labored hard at all times with every faculty of soul and body she possessed, to sustain the glorious cause of gospel principle and virtue, as exemplified in the life of a true Believer. Kind, loving and affectionate to all of God's creatures with whom she came in daily contact, even the poor dumb animals seemed to realize this in a great degree, while in her presence.

In all my long acquaintance with her no one, whether friend or foe, who came to her in want or suffering of any kind, was sent away uncared for, if she had it in her power to assist them in any degree. Honest and square in all her dealings with others, I have had many not of our order say to me they had rather trade with Eldress Katie than almost any one they ever dealt with, as they always found her fair and honorable in all her dealings even to the last penny.

Possessed of the noblest patience and forbearance, even under most trying circumstances, I have often seen her when assailed by harsh and bitter words spoken perhaps in the heat of passion, stand calm and firm as a rock till the angry storm passed by; then she would effect a reconciliation if possible and if she proved to be at fault in the matter, was ever ready to acknowledge it when convinced of the fact. She often remarked that she had not an unkind feeling toward the least

child of the infinite Father, but loved and wished them all well. What more, dear Brethren and Sisters can any of us do than this? I feel that in this respect our Sister has set us a beautiful model, which we cannot imitate too closely.

One little circumstance that occurred just before she left the form, I will here relate.

About two days before the decease of Brother James Langridge, on Sunday morning I think, she came into the room where James and I were and asked how he was, and on my replying that he seemed to be slowly sinking, she said she had a singular vision just before she awoke and thought he could not last long.

She thought she met Br. George Price in spirit-life and he showed her his residence there, also another mansion, the most beautiful one she ever saw in her life, full of the most gorgeous colors and on his asking her how she liked them, she replied, "Oh they are so lovely, just the ones you know I always admired in earth-life;" then she awoke and informed a Sister that she thought Br. James would not last long, as she thought she had seen his future residence in the higher life. Alas, how little did any of us imagine that it was her own future glorious home and not his; her inner spirit had caught a faint glimmer of it, ere it took its final transition from scenes of time, to dwell with loved ones in the fields Elysian; but all this was wisely hidden from her sight.

And now in conclusion dear Sister, we commend thee to God and loving guardian angels, knowing thou hast gone to inherit a glorious harvest reward of "Well done, good and faithful servant," trusting you will not forget us poor pilgrims on the shores of time, but extend thy spirit strength and blessing, to sustain us amid the fierce trials and temptations that beset us here below.

Waterdlet, N. Y.

The thought that lives and burns, is drawn from the blazing forge of truth and shaped on the anvil of experience. M. J. A.

NOTES ABOUT HOME.

Mt. Lebanon, N. Y.

Average of Weather at Mt. Lebanon.

November.

	Thermometer.	Rain.	Snow.
1890.	36.36	15-16 in.	12 in.
1891.	35.98	3 in.	1 in.

Geo. M. W.

Dec. 1891.

SINCE so many are responding to the earnest invitation to send Home Notes, interesting brevity becomes us all: so I add my rose-leaf to the brimming glass knowing as of old, that it will not overflow.

Since last writing our weathers here have changed; more clouds out and fewer in. Gentle and dashing rains have added to our water supply and still more would be beneficial.

In our home, blessings have followed sacrifice, for our dear Eldress Ann is restored again to as good health as her advanced age will permit, and she is still among us, a ministering angel of love, blessing and peace.

Sister Fannie Tyson, who removed from the North Family into the Church Family during the recent changes, is another of our home blessings, an exemplification of the beautiful fruits of the spirit; while our dear Eldress Dorothy, successor to Eldress Augusta, and our loved companion from early childhood, is a treasure.

We have also many more in our home whose light is quietly yet steadily shining out over the sometimes troubled waters of life whose aid has guided us over many reefs and breakers, and with such strength have we not the hope to say A Happy New Year to all.

A. J. C.

South Family.

Nov. 1891.

DEAR EDITOR;—Not long since, the writer was privileged to call on our dear mother, Eldress Ann. While conversing with her, and noticing how quick were her perceptions, how bright her eyes and how alert her ears, at her advanced age

and feeble bodily state; Yea, while drinking in her motherly words and beholding her Christ-like spirit, I thought,—Surely I am sometimes too silent in giving honor where honor is due.

We love, deeply, our sainted mother, as has often been expressed. I think all who have known her as a Teacher in our gospel order have known her to love and bless her as a mother in Israel. While thinking of her blessed existence, of her beautiful character and her almost supernatural disposition, I was prompted to send you the little poem entitled, "Too Late." (See page 20.)

I trust it will not be too late as others may find truth in it. I do not know the author, though for a long time I have prized the lesson it conveys.

We see by the papers that New York is making a move now in the right direction; if they can have plenty of water to drink to help on the work, we shall look for a better state of things in the future; the best thing we have heard lately is the Union move among the Ministers. God be praised!

S. A. C.

North Family.

Dec. 1891.

"O my kind, loving friends
In the gospel so dear;
Let us greet one another
With a Happy New Year."

Yea, and I wish *every body* could have a happy new year: but alas! they will not. Why? because of selfishness and sin. Even though crops in some places have failed and the people by the million, as in Russia, are crying for bread, if it were not for greed, and the wrong system of things that prevails in the external order, those people would not cry long; one dispatch across the ocean would be enough to fire the hearts of those who had plenty and start the vessels laden with food to the hungry ones, if nations would all as brothers greet and each seek the good of all; but we have not got there yet; hence *all* will not have a happy new year.

We had a very pleasant gathering at the Church Family on Thanksgiving day. All the young people, and some older

ones of the Church and Center families, recited, read and sang, very much to our entertainment. Sister Amelia Calver was the leader, and deserves great credit for the training of those young people, and the pupils showed a good deal of ability. It was held in the meeting room of the brick house, which was very appropriately decorated; nuts, candy and lemonade were served in profusion which made a feast to both the inner and outer senses. I thought what a profitable season we could have if every Society should turn their attention in that direction, in a centennial celebration.

Are now engaged threshing. We find the use of the binder quite an advantage in threshing, the bundles being all of the same size, and no straw knots. The threshing machine can be fed very uniformly. Have had some very nice rains, and hope for more. Beautiful weather just now. Happy greetings to all.

In kindest love,

D. O.

West Pittsfield, Mass.

Dec. 1891.

DEAR EDITOR:—As the present year is nearing its close, perhaps it will not be amiss to recall some of its incidents.

Our broad, fertile country has been wonderfully productive in the past season; the cereal crop has been large, and the various kinds of fruits have generally been plentiful. We have, like those in other localities been threatened with a water famine; but the long wished for rain finally appeared, and our fears have somewhat abated, but more rain is needed.

Weather is remarkably fine for this season of the year. Have had only one light snow fall and that quickly disappeared.

The Old World seems to have met with a reverse in regard to food supplies, what may have been the cause of the failure is to us unknown. Some attribute it to their forms of government, but whatever may have been the cause, it is pleasant to contemplate that our country is blest with a surplus and can assist in providing sustenance for the starving millions of Europe.

Rightly estimated it has with us been a year of prosperity and benefits.

Sickness has prevailed to some extent in our community, and a few are still in an enfeebled condition. An occasional mishap has also occurred. A few days since, as Br. Oliver was driving in the city of Pittsfield two teams that were left standing untied became frightened and ran. One of them ran against the carriage in which Oliver was seated damaging the vehicle considerably, and causing him to be thrown over the dash-board upon the ground. He however with remarkable presence of mind retained his hold on the reins and escaped serious injury.

May the coming New Year be a happy one to all our Dear Friends. J. L. S.

Shaker Station, Conn.

Dec. 1891.

A HAPPY NEW YEAR.—The happiest year of our lives. Let us welcome it with the brave purpose to be more true and virtuous, asking God's blessing on our efforts. May every one of its three hundred and sixty-five days bring to us some joy of service, some added blessing of gratitude from a fellow pilgrim guided heavenward by us. The service we render may seem to us to be small, but if the purpose be in our souls, there will come the blessing. So many souls need Christian help all over this broad land. Let us give of our gospel, strength, joy, affection and peace. Ah! this soul-wealth is just what we can give. We can spend it freely and not impoverish ourselves. May our hearts be full of sympathy and our hands full of help. And as the new year offers us a time for growing better, let us see to it that our Christian kindness is inexhaustible, and that we are liberal in using it.

2400 spaces of cream were sold in Nov. A large crop of corn and of good quality. Several buildings are improved by new shingling.

The most important feature of poultry-growing is the financial basis. We do not claim that there are millions in it for a

single individual, but it is certain that properly managed, poultry raising is a paying business. To all, who faithfully attend to the needs of their hens, their efforts are crowned with success. A variety of food is necessary to secure eggs. No one ration will furnish all the needed elements.

D. ORCUTT.

Ayer, Mass.

Dec. 1891.

DEAR EDITOR;—It has been said, that a hero is one who in an emergency would do that which would be a shame for him not to do. Doing duty at any cost, is heroism. In judging of the acts of our friends let us accord to them the meed of true heroism, if faithful in duty.

"Hands at work and heart to God," was the testimony of Mother Ann. This shows the necessity of gaining a gift for manual labor. "Conviction, were it never so excellent, is worthless until it converts itself into conduct."—*Carlyle*.

Let each one improve the talent with which God has blest us. One faithfully improved is more acceptable than five neglected. In the days of Israel, all were not hewers of wood and drawers of water, each had a place to fill to make God's temple complete.

Home duties are being done as fast as possible, and we are making preparation for winter.

Thanksgiving afternoon was spent in adjusting the premises about home.

A. D. B.

Enfield, N. H.

Dec. 1891.

As the year draws near its end, without doubt the "Happy New Years" will be exchanged thicker and faster than the snow-flakes come down, if all are enjoying the serene, sunny weather we are having in our locality; so we will be satisfied with wishing one big Happy New Year for 1892, for all our brothers and sisters, at home and abroad, knowing just as well as we are permitted to know anything,

that some of the days will be hallowed with the sunshine of joy, and some shadowed by sorrow; yet, if it all brings a discipline on the unregenerate disposition, and carries us one step nearer the kingdom of heaven (within) what matter is it?

We like the "Notes from the Diary of Eldress Nancy Moore," and hope she was a model in this line, so they may be long continued, for two reasons:

First, that we may learn how our foremothers disposed of their precious time, and second, that those now forming habits may acquire this one, of keeping a daily record; system, even in small things, gives tone to character. If a diary cannot be procured, make one. "Where there is a will there is always a way." We know of those who made diaries more than one year, of brown paper, and they served a good purpose. If nothing worthy of note occurs through the day, then pencil a good thought or resolution, or quotation from some good author, and it will help to keep the "soul on top" as one little one said in Sunday School. At least this is our experience, and it may be others have similar needs. What are we here for if not to aid each other in the little ways that daily opportunities afford; but few are born for great conquests; the mass must work in the lowly walks of life, and these are what keep the ship moving.

A few weeks since we were standing in the door-way of one of the mammoth stores in Boston, waiting for a chance to run the gauntlet and take a horse car, when an elderly lady who was watching the surging crowd of humanity pass, said to us, "Do see them rush on, and God knows the motive of every heart there." She was evidently a conscientious, thoughtful woman.

We jot down this thought, as a profitable one for reflection the coming year. The spirit of God recognizes the motive that actuates each word and deed; no trouble about the outward issues, if the heart is pure and kind.

We have not written much about home

affairs this time, for we are all doing just the same as we were before, perhaps we should have said, a little better. E. B.

East Canterbury, N. H.

Weather Record, for Nov. 1891.

Highest Temp. during the mo.	44 .
Lowest " " " "	5.
Mean " " " "	43.2
Total Precipitation " "	1.76 in.
Snow fall " " "	1 in.

N. A. BRIGGS.

Alfred, Me.

Dec. 1891.

It is the 13th. of December and no sign of winter yet. This year we can truly sing, "December is as pleasant as May." The Brethren say there is no frost in the grass ground. The drouth, which has been a long one, has not ended yet. The water in the springs and wells is unusually low.

Harvesting being over we can say no more of the goodness of God in that line, but we will never cease to feel thankful for our many spiritual blessings. It is easy to count up our temporal blessings as shown in our store-houses. But what do our spiritual store-houses contain? Is it not well, at the close of the year, to examine them, and see what the year has done for us? Our Elders often remind us that life is made up of such periods, and unless at the close of the year we can see that we are nearer that angelic condition to which we are aspiring, than when it commenced, it is a lost year to us, and can never be recalled. It shows that we failed to sow the good seed in spring-time, but instead have been cultivating the tares which so readily spring up in the unguarded heart. How sad! how very sad at the close of life to find we have "nothing but leaves" to show for the time given us.

On taking the census of our little Society we are pleased to find that we can count as many in the Society as when the

year came in, notwithstanding some changes and the loss of one who has gone to her spirit home. How I wish our houses could be filled with faithful souls, striving to become clean by a daily washing in the blood or life of the Lamb.

We would count such a harvest as much more to be thankful for than any mere temporal harvest.

Health of Society generally good. Beloved Ministry now with us, comforting the afflicted, blessing the strong and strengthening the weak. "God bless our faithful Leaders who keep alive the altar fires in Zion, the sharp and quickening testimonies of eternal truth," were expressions of our aged father, Hiram Tarbox, in our meeting last evening. Every earnest, honest soul will strive to bless Zion's Leaders.

To all our gospel kindred far and near, we extend the kindly greeting, A prosperous New Year.

F. C.

Sabbathday Lake, Me.

Dec. 1891.

The pages of the New Year lie before us, every one of which is clean and white. Let the record that will be engraved upon each as we turn them from day to day be as clean and as white.

There does not seem to be much that is new going on here now. The Sisters have lately been filling orders of their work for parties in Chicago, Buffalo and Washington D. C. We have also been sending Shaker Apple Sauce to the markets of Lewiston and Portland.

Thus far the month of Dec. has in our state been very fine, much warmer than Nov. No snow on the ground and but very little rain. It has been interesting to us to read the notes in the MANIFESTO describing the weather in different localities.

We anticipate the coming week, the pleasure of having our good Brother James Pinder of Alfred with us. The communion of worthy and tried souls always brings an increase of gospel love.

Our dear Sister Mary Ella Douglas has returned from Alfred and is spending the

winter months with us for the renewal of her health, which blessing we very much desire in her behalf.

We close by wishing all our dear friends a Happy New Year.

A. S. C.

Sonyea, N. Y.

Dec. 1891.

'Tis time to remember
Our notes for December,
The last of the year ninety-one.
The moments we're noting
Away they are floating
They scarcely arrive ere they're gone.
'Tis losing and grasping,
Our time so unlasting,
The time no mortal can stay;
Time's onward flowing,
Forever 'tis going,
'Tis here, then away, far away.

FARM work, generally, seems to be advancing as effectually as is consistent with time and circumstances. We meet in the various conditions of life the class who believe in letting their moderation be known to all men, such a type of beings dot this planet from pole to pole.

The wells drilled during the past month are not finished. Well No. 1 contains sixty feet of water with an odor of gas every thing but agreeable. Well No. 2, records seventy-five feet of water with gas in abundance, (Groveland must be noted for its natural gas.) Mr. Dixon is in favor of shooting the wells with dynamite cartridges, arguing that this method will produce a greater and better flow of water. The wells will not in any case be flowing ones, as Mr. Cook was so sure they would be. It would be well for him to visit his flowing well.

Plowing and soil preparing for another year's crops continues. Work of some kind must ever be the motto of the laboring community. One hundred and twenty-five acres are now in readiness for the growing of future fruit, a few more days will find a larger territory of newly turned soil. The summer days of December are just delightful, work indoors and out can be conducted with no concern for cold contracting, the tax on fuel and raiment is much lightened since the wonderful moderation in our winter weather.

Perhaps the seasons are becoming mixed, a little of all in each. G. D. G.

Dayton, Ohio.

Dec. 1891.

AN interesting Thanksgiving Service was held at Watervliet, Ohio, on Thursday forenoon Nov. 26, which consisted of responsive readings from appropriate portions of Scripture, interspersed with singing of familiar hymns, together with recitations, singing, and physical exercises by the children under the personal supervision of their teacher.

After congregational singing of the piece, "I know that God is Love," the following recitations were given.

"My Pledge."

{ Singing, By the Scholars.
 { "When rum shall cease to reign."

{ Congregational Singing,
 { "I will rise and go to my Father's house."

"Jedediah and his vote." By a little girl.

{ Singing, By the children.
 { "Jesus bids us shine."

"Watch your lips and ears."

"Cuckoo Song." By three girls.

{ Recitation, By a little boy.
 { "What shall we do with the Saloon."

Exhibition of Physical Exercises.

{ Singing, By the Children.
 { "The Lord's Prayer."

After feeling and appropriate remarks by Elder Stephen Ball and Eldress Hester Frost, the Families separated to their respective homes, all doubtless feeling to exclaim. "O give thanks unto the Lord for he is good, for his mercy endureth forever."

M. S. M.

Pleasant Hill, Ky.

Nov. 1891.

THE swift flying hours remind us of the passage of time, and now that Thanksgiving has passed, we will soon celebrate Christmas. We had our society meeting at 9.30 A. M. which was well attended. After singing a hymn, our Elder, in a brief discourse, touched upon the day, as it was a National one, and also that we should give thanks every day, and especially at this time; others of the Brethren and Sisters

responded to the thanksgiving sentiment, and a good feeling of harmony seemed to pervade throughout.

We have indeed been blest in "our basket and store-house," also with good health, and reasonable prosperity; we have good Brethren and Sisters, and should, each one, pray that the same blessing that we are enjoying, may be accorded us in the future, and that we may be able to make each other's path brighter, and their burdens lighter. May we ever be able to say with the poet,—

"Teach me to feel another's woe,
 To hide the faults I see,
 That mercy, I, to others show
 That mercy show to me."

Our Brethren have secured a fine crop of corn, also an extra crop of Irish potatoes, with plenty of wheat and other cereals. The West Family are actively engaged in the manufacture of "staveless wooden ware," and it is thought it will be a source of revenue. We trust they may find it a successful enterprise, as what is profitable in one part of Zion, should be the interest of all. This will promote union and that is what we desire.

Our Sunday School, has about forty-five members, and we trust the seed sown in that part of the vineyard, may spring up and yield a hundred-fold. We keep trying and leave the rest with our Father, and look to the future for results. As the "Yule-tide" approaches we feel glad and rejoice that our lives have been spared, whilst many have been called into eternity. We think too of the angels that sang,—"Peace on earth, Good-will to man."

Our hearts overflow with gratitude, that we in our peaceful homes, may worship at the shrine of the meek and lowly Jesus, and follow his example. Let us remember those for whom the Christmas holidays bring no joy, no happiness, and let us at this time bless one another and keep "the prize of the high calling of Jesus Christ" before us. Wishing, the MANIFESTO, and its readers a "Merry Christmas and a Happy New Year," and our prayers for its success as a missionary, we bid you adieu.

[Contributed by S. A. Collins.]
TOO LATE.

WHAT silence we keep year after year,
With those who are most near to us and dear;
We live beside each other day by day,
And speak of myriad things but seldom say
The full sweet words which lie just in our reach
Beneath the common-place of common speech.
Then out of sight and out of reach they go,
These close familiar friends who loved us so,
And sitting in the shadow they have left
Alone with loneliness, and sore bereft,
We think with vain regret of some fond word
That once we might have said and they have
heard.

For weak and poor, the love that we expressed
Now seems beside the vast, sweet unexpressed
And slight, the deeds we did, to those undone,
And small the service spent, to treasures won,
And undeserved the praise for work and deed,
That should have overflowed the simple need.
This is the cruel cross of life, to be
Full visioned, only when the ministry
Of death has been fulfilled and in the place
Of some dear presence is but empty space;
What recollected services can then
Give consolation for the "might have been."

Selected.

—
Eldress Nancy E. Moore.
No. 2.

—
South Union, Ky., 1863.

MY DEAR YOUNG BRETHREN AND SISTERS;—It would be well for us to examine, carefully, the foundation upon which we stand. Let us with willing hearts make the sacrifice that those dear friends have made who have gone on before us. Let us be interested in putting our hands at work and our hearts to God, that we may obtain a gospel treasure for our own souls and be able to provide something for the generations that may come after us.

Is there not too much of an inclination to consume all we can make and then draw upon that which has been obtained by our older Brethren and Sisters. Let us not spend too much precious time in talking over

their faults, but rather do the work in our hearts for the justification of our own souls. We shall certainly be rewarded for all we may do for the upbuilding of the habitations of our Zion home.

Let us examine ourselves and keep busy in doing good. Do not let a high sense creep in to make us selfish in the management of our beautiful home. We had better subdue this spirit by an honest confession. Instead of finding fault with others, we will imitate their good examples, and be a comfort to the aged in their declining years. We will learn while we have the full power of mind and body to govern our feelings and do better as we advance in years. We should watch that nature in ourselves and subdue a fretful, peevish disposition, by laying the axe at the root of the tree. In this way we may be a comfort and strength to all around us.

Then my dear young friends, let us sow that which we may joyfully reap, with peace and justification, and assure our aged friends that they will leave their inheritance to true and worthy heirs, who will be able to appreciate its worth, and after adding thereto, hand it down to others, as our ancestors have to us.

In the spirit of love,

NANCY E. MOORE.

MY THANKFULNESS.

I was greatly favored in my childhood, and I wish to manifest my appreciation of the blessings that fell to my lot. The dear friends with whom I lived spared no pains, day or night, to teach me of God's love and care. I am thankful to my natural and to my

spiritual parents. To all my older Brethren and Sisters who have given me words of encouragement in my hours of trial.

I am now fifty-eight years of age, and am thankful that in childhood I was endowed with a heart that was willing to receive instruction, and that had confidence in my instructors.

I am particularly thankful to my guardians that I was early impressed to know that God and his holy angels knew all my thoughts, words and actions. That I could hide nothing from his all-seeing eye, and that the time must come when I should be called upon to render a strict account of all my doings.

I do not wish to boast of my goodness, but the spirit of an eye servant or of a hypocrite has always been detestable to me, and as I look back over my life, I am thankful that it has been no worse. I know full well that through carelessness and ignorance I have made many mistakes, but on seeing what I had done, my conscience brought me to an honest confession. I was early taught by my dear friends that I must not wantonly cruelize any living thing. To be prudent and not let any thing be wasted or lost through my carelessness or neglect.

That I must not deceive nor take what was not my own. That I must not be a mischief-maker and carry stories from one person to another, nor let hatred, envy or malice ever find room in my heart. That I must do unto others as I would have them do unto me in like circumstances.

I was taught that there were three things which were sure to meet every

one, Death, Judgment and Eternity.

I received the impression that no external goodness would profit me, and I wished to be known as I was, that I might give an account of the deeds done in the body.

Now, as I have given heed to these good impressions, I have enjoyed true peace and heavenly comfort, through my whole life.

(TO BE CONTINUED.)

PHILADELPHIA, 1891.

BELOVED ELDERESS MARION:—We feel thankful for this opportunity to answer your kind letter. We feel doubly thankful to realize and sense the ever-progressing and increasing power, from that ever-flowing fountain, that quenches the thirst, and feeds the famishing soul, in this life of trials and tribulations. It enables us from true thankful hearts to say, Father and Mother, we are thankful for these blessings, and for the power of feeling, seeing and testing, that we be not deceived by those in the body or out; and thus made able to draw from that never failing fountain that keeps our souls aglow in love and duty and spiritual light; that guides Mother's children in this life, and points to the marvelous increase and progressive power which unfolds beauties for time and eternity.

Dear Sister, knowing as we do your great interest with us in striving to spread our precious Gospel, whether we live to reap the fruit of our labors in this life it matters not to us, we ever feel the love and blessing of the dear fathers and mothers of our precious Zion Home. We have been over the river to a place called Pensaukin to fix the time for holding meetings and the lady said, The people are anxious to hear the gospel. She also called in her minister to converse with us, and he was deeply impressed with the truth, and drank in every word. He said, "Some fourteen years ago while passing through Mt. Lebanon one Sabbath, we stopped to

rest our horses awhile, and we saw the meeting of the Shakers, but not one Shaker even turned his head to look at us, but all seemed so earnest, that we thought they must be the people of God. We heard some of the words spoken, and felt the power of the spirit at the time, and have loved them ever since."

It was Elder Frederic who was speaking, and when we gave him his name he was delighted. Brother William explained to him what he heard. He seemed surprised beyond measure and said he would attend our meeting to hear more about the "Inner Court." A friend said to us last Sabbath, "You have a living, present power that we do not have and I must come to you for it."

May we not see clearly that God has a spiritual people on the earth. The way of the true cross-bearer is the road to salvation from sin, and in no other way. Our frequent communications to each other of the things given to us, helps the strong and strengthens the weak and adds fuel to the flame of love in the hearts of Brethren and Sisters, in our Zion Home, to those who care not for the things of the world, but for the constant unfolding of the gospel of Christ that is willing to be led whithersoever He wills. We can write only a little at a time, but are thankful for that. If we are hindered, O praise the Lord, our love goes in advance.

We know that you are here in spirit for we feel, sense and see you. We held our meeting and had a glorious time. People are anxious to hear the gospel. We will tell you more in our next. We send you our kindest love. Your Sister,

REBECCA JACKSON.

HAIL THE NEW YEAR.

FLORINA HARDING.

O RING ye bells! ye merry bells,
Thy harmony we love full well;
We know the joy thy music tells,
And welcomes in the glad New Year.
O ring ye bells of love and cheer,
Let roll thy echoes far and near;

O welcome, welcome, welcome here
The grand, the bright and glad New Year.

O chime ye bells, O chime again,—
Until we learn thy joyous strain;
Let peace on earth, and union reign
Throughout the happy, coming year.
We'll strive the seed of good to sow,—
The way of life, the erring show;
Thus friendship's links will stronger grow,
Throughout the glad and bright New Year.

The errors that have dimmed the past,
We'll from our vision ever cast,
And with a courage that will last,
We'll toil throughout the coming year.
Redemption's hill though steep to climb,
We'll strive to reach while here in time;
And step by step those heights sublime,
We'll gain some bright, some happy year.

As tender buds in spring expand,
Well nurtured by a Father's hand;
So will our souls in grace expand,
And grow throughout the happy year.
Then ring ye merry, merry bells,
Thy harmony we love full well;
Still louder let thy music swell,
And welcome in the bright, New Year.

West Pittsfield, Mass.

[Contributed by Harriet Shepard.]
A GENTLE GUIDE.

A HEART by Jesus gentle made and meek,
Has power to rule his people few and weak,
Won all the world by true love's gentle might,
By words said tenderly, and deeds of light;
A gentle voice makes obedience sweet. . .
A happy captive, all his actions prove
The power there is in gentleness and love. . .
"Love one another," try the gentle way;
Think not rough words and savage blows pre-
'Tis not the waterspout, the raging hail, [vial
The thunder's bellow, nor the lightning's sheen
'Tis the soft shower that makes the valley
green,

When thou art tempted roughly to respond
To him who hates thee, choose some phrases
fond,
And breathe them out in accents kind and low
So shalt thou find a friend in him who was
your foe.

Selected.

Heavenly gifts descend like showers.

THE "LANDING."

"Ye are my friends, if ye do whatsoever I command you."— John, xv., 14.

CANTERBURY, N. H.

Andante.

I shall meet the brave souls at the "Landing," When shore unto shore shall re-

spond; Where kin-dred and guardians are joy-ful, To

wid-en the spir-it-ual bond. I shall meet them as friends of the

Saviour, Who vict-ry in earth-life have found; Where he

triumphed they al-so had conquest— Togeth-er they reign, and are crowned.

Books & Papers.

THE JOURNAL OF HYGEO-THERAPY. Dec. Contents. Treatment of the Sick; Chronicles of Ruth; Dress Reform; Anti-Vaccination; Physical Culture, etc., etc. Dr. T. V. Gifford & Co., Kokomo, Ind.

In the December PHRENOLOGICAL we find Sir Edwin Arnold on the first page. A very well written article on Ideality and Imitation comes from a careful thinker. How the old Chaldeans buried themselves is illustrated freely and suggests an improvement on the common practice among us moderns. Baron Hirsch, the millionaire philanthropist, is sketched very appropriately when so much is heard of Jew persecution. The editor evidently thinks it is time that Jerusalem was reoccupied by the sons of Israel. A very full and interesting report of the late Banquet of the Phrenological Institute Alumni occupies a dozen or more pages. This will be appreciated highly by the regular reader. As it includes addresses by the Rev. Dr. Deems, Dr. H. C. Houghton, Mr. G. G. Rockwood and several others. The services that were rendered to phrenological science by the late Andrew Boardman, well known as a jurist in New York are detailed entertainingly. Dr. Boardman was a man who should not be forgotten soon. The departments of Health and Child Culture are filled with good things, and so also are Editorial, Correspondents and Book Sections. The closing number of the year, is uncommonly large and packed with such interesting substance that every subscriber will doubtless think or say more emphatically than ever "Must have the PHRENOLOGICAL for another year." It is published at a price placing it within the reach of all, only \$1.50 a year or 15 cents a number. Now is the time to subscribe. Address the publishers, Fowler and Wells, 777 Broadway, New York.

DICKENS'S DAUGHTER.

The Great Novelist's Favorite "Mamie" to write of Her Father.

PRETTY "Mamie" Dickens was already considered by those who knew Charles Dickens best to be his favorite daughter. To none of his children, perhaps, was Dickens more affectionately attached, and the "Pet daughter" saw much of her father under all circumstances. When even the dogs were chased out of the novelist's study, Mamie was allowed to stay. The daughter is now a full-grown woman, living quietly just outside of London. For the first time since her father's death, Miss Dickens has been persuaded to write of him whom she knew

so well. During 1892 there will be published in THE LADIES' HOME JOURNAL, of Philadelphia, a series of articles by Miss Dickens under the attractive title of "My Father as I Recall Him." Fortunately for the thousands who will read what she writes in this series, Miss Dickens has a retentive memory, and she made copious notes during her father's lifetime. She will tell in this series everything she remembers of her father; how he educated his children; his family life and his personal habits; how he wrote his famous books; his love of flowers and animals; how Christmas was spent in the Dickens household; how the novelist played with his children; the famous people who came to the Dickens home, and his last years and closing days. No articles ever published have in them so much promise of telling the world things which it has never known of Dickens, and Miss Dickens's story of her father's life will be eagerly looked for in thousands of homes where the name of Dickens is like a household word.

HALL'S JOURNAL OF HEALTH. Dec. Contents; Habits of Eating; The waste of the Household; Oatmeal as a Food; Overstrung Nerves; Food for Dyspeptics; Celery; The Medicinal value of Onions; An Insect worth Millions; A Hint on Economy; Cleaning Windows and Paint; Contagious Diseases; Care of Clothing, etc., etc. Office 34 West 59th St. New York.

Deaths.

Harriet Burgess, at Second Family, West Pittsfield, Mass. Nov. 21, 1891. Age 80 yrs. 2 mo. and 6 days.

Sister Harriet came into the Society when fourteen years of age.

In the soft twilight of morning
Her freed spirit passed away
To behold the glorious dawning
Of a bright, eternal day.

J. L. S.

Harriet P. Hart, at Harvard, Mass. Nov. 24, 1891. Age 57 yrs. 10 mo. and 27 days.

Sister Harriet was called our artist Sister, and has lived in the Community for three years. She was an educated nurse and since being with us has given her life to the interests of our religious home.

L. E. G.

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PHYSICAL, INTELLECTUAL, BUSINESS, SOCIAL,
RELIGIOUS and HOME LIFE, and short sketches of
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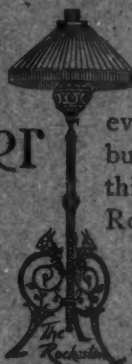
It is illustrated with a large number of Superb, Full-page Engravings. The work is a genuine treasury of the most useful and practical information upon subjects that are constantly arising in the daily life of every one. The Publisher's price for books bound in Extra Fine silk cloth and six month's subscription to *THE HOME MAKER*, the largest Family Magazine in America is \$3.25. For \$2.75 we will send the *MANIFESTO* for one year, and the Book and Magazine as above stated.

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Perfect in Construction.
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Matchless in its Light.



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Insist upon seeing the stamp of the genuine — "The Rochester," and ask for the written guarantee. If the lamp-dealer has not the genuine Rochester and the style you want, send to us for illustrated price list, and we will send you (boxed) any lamp safely by express.

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Absolutely Pure.

A cream of tartar baking powder. Highest of all in leavening strength.—*Latest U. S. Government Food Report.*

AGENTS

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low prices this year.

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From 15 to 30 per cent, there will not be any increase in our prices this year. Our new

JUVENILE BOOKS—Romance for Agents from now until Christmas. Send \$2.00 for a cataloging book. Illustrated juvenile books for all of the best selling goods. **DON'T DELAY** FORSHEE & McMIN, Importers, Cincinnati, O.

The work of tunneling five miles through the main range of the Rocky Mountains for railway and wholesale gold and silver mining purposes, goes on day and night, and this without state or government aid. More than 6,000 feet of the distance is already driven and twenty-five veins of gold and silver are already exposed. The Denver Apex & Western Railroad to connect Denver with Salt Lake City is a sailing of 33 miles of distance by using this tunnel. It is agreed that for the next twenty years, and to pay one dollar for each passenger and fifty cents per ton for each ton of freight taken through it. The large illustrated 8 page pamphlet sent to all who send two cents therefor to Mark M. Pomeroy, General Manager, Rooms 46, Pulitzer Building, New York City, is wonderfully interesting, instructive and suggestive reading-matter, telling as it does what men are now doing day and night, where they are working more than 2,000 men, including the 100 men of the Mount Kelso. Nearly 5,000 men, women and children are now financially interested as owners of the Atlantic-Pacific Railway Tunnel and all the properties of the company.

AN interesting series of papers, "Stories of Salem Witchcraft," by Winfield S. Nevins, is begun in December *New England Magazine*. The first article gives an account of the witchcraft cases in New England previous to 1692; the outbreak in Salem Village; the court and places of trial; a full history of the trials of accused persons, and copious quotations from the remarkable testimony in the court files are given, and the article is embellished with many portraits and drawings now published for the first time, and made specially for this series. The article is particularly interesting at this time, as the one hundredth anniversary of this remarkable delusion is approaching.

THE SCIENTIFIC AMERICAN.—We note with pleasure the addition of the SCIENTIFIC AMERICAN to our exchange list. This paper has stood for the last forty years at the head of its class of publications, it has no superior. As a scientific and mechanical journal it cannot be excelled. The patent agency of Munn & Co., connected with it is one of the few strictly reliable agencies in the U. S. Those of our readers who desire to obtain a patent, and wish to have their interests well attended to, can do no better than to address Munn & Co., Solicitors of Patents, No. 861 Broadway N. Y., for their pamphlet containing full information about patents, caveats, etc.

AN old friend in a new dress, and an article that has come to be one of the indispensable of an editor's desk, comes to hand in the Columbia Daily Calendar for 1892. The Calendar is in the form of a pad containing 367 leaves, each five and one eighth a two and five eighth inches; one for each day of the year, to be removed daily, and one for the entire year. The day of the week, of the month, and of the year are given, and each slip bears a short paragraph pertaining to cycling or some interest connected with it. At the bottom of each leaf is a blank for memoranda, every leaf being accessible at any time. The stand is an entirely new departure, being made of sheet metal finished in teary black, and is very compact. At the close of the year the stand will be available for another pad. This is the seventh issue of the now well known Calendar, yet all the matter is fresh and true, having been carefully collated from leading publications and prominent articles, and of course daily added for this purpose. It comprises notable events in cycling, opinions of physicians and clergy men, hints about road-making, and numerous other topics.

THE TESTIMONY OF CHRIST'S SECOND AP-
PEARING, exemplified by the principles and
practice of the true Church of Christ.

History of the progressive work of God, extending from the creation of man to the "Harvest," comprising the Four Dispensations now consummating in the Millennial Church. Price \$1.50